

Abraham's Faith Stated and Applied.

PARISHIONERS

A

S E R M O N

PREACHED

FEBRUARY 16. 1695.

By G E O. D U N C U M B, M. A.

Rector of *Albury* in *Surrey*.

L O N D O N:

Printed for *Tim. Goodwin* at the *Queens-Head*
against *St. Dunstan's Church* in *Fleetstreet*.
MDCXC VII.

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By GEO. TOWNSEND, M. A.

Rectory in Sarum



L O N D O N :

Printed for Jm. Goodwin at the Gunpowder-Store
against St. Dunstons Church in Fleet-street.
MDCXCII.

TO HIS
PARISHIONERS,
THE
Inhabitants of ALBURY.

Beloved,

IF one may make a Judgment of Mens Principles and Opinions by their most usual Practices, nothing is more apparent, than that the generality of Christians are persuaded, That a Right Faith will Atone for an Irregular Practice; for otherwise 'tis hardly possible that Persons who are Orthodox in their Creed, should so easily separate the Commandments from it. Wherefore that you may not be deluded and fatally mis-led by any such false Notion, which makes our Faith a matter of Speculation; I do earnestly recommend the following Discourse to your Serious Perusal, in hopes that by God's Blessing accompanying it, it may prove a means to convince you effectually what little Reason there is to boast of having Abraham for your Father, by living under the Profession of a most Holy Faith; unless you likewise approve your selves his faithful Children, by leading a Godly, Righteous, and a Sober Life. This is my

Aim; and if I may but be so happy as to succeed in it, I shall not matter what Strangers say of it in passing any uncharitable Censure on it. The Publication under it is somewhat unusual; I for though what you lately heard from the Pulpit comes now from the Press, 'tis altogether a Volunteer. If this render it contemptible to other Readers, as proceeding from an overbearing Opinion of a plain Sermon, it ought not to be the less acceptable to You for being a Freewill-Offering humbly presented and put into your Hands by

Your faithful Minister,

Geo. Duncumb.

J. A. M.

J A M. II. 23.

And the Scripture was fulfilled, which saith,
*Abraham believed God, and it was
 imputed to him for righteousness: And
 he was called the friend of God.*

Very Excellent Things are spo-
 ken of Faith, and many Noble
 Acts have been done by it; so
 there is none in whom this Sa-
 ving grace was more eminent
 than the person Characterized in my Text, even
Abraham, who has the high Honour to be Intitu-
 led, *The Friend of God*: And since he seems to be
 set forth as a Pattern and Precedent for our
 imitation, I shall,

1. Enquire what kind of Faith or Belief
Abraham's was. And,

2. Shew particularly what ours must be in
 order to be justified.

Tho' probably the Scripture here referred to,
 may principally respect the Special Promise of
 God made unto *Abraham* touching a numerous
 Issue when stricken in Years; according as it is
 written in *Gen. 15.* where, upon this assurance
 when

when Sarah his Wife was naturally past Child-bearing, it is said (v. 6.) *That he believed in the Lord, and he counted it to him for righteousness; I say, tho' Abraham's thus believing in hope against hope, may be reckon'd or counted the ground of his justification, yet is it not sufficient to support the confidence of such presumptuous Believers as rely upon a Speculative Faith, expecting to be justified and saved by it. For this passage is not to be consider'd singly and alone, but must be taken in conjunction with an antecedent and a subsequent Act, with what went before it, and what follow'd after it, whereby Abraham gave full proof of his Faith's being no less Obediential than Fiducial; I mean no less forward to observe God's Precepts, than to depend on his Promises.*

You must note then, that besides God's knowing the sincerity and stedfastness of Abraham's Faith at the time when he counted it to him for righteousness, upon his not staggering at the strange Promise through Unbelief, He had already experienc'd it; God had long before made trial of it by a Command of some difficulty, even that of leaving his Native Country, and going into a strange Land; with which he complied without the least hesitancy or reluctance; he did not hang back and object its being a hard case

case to quit a certainty for an uncertainty ; but made haste and delayed not to fulfil the Commandment of his God ; not scrupling to part with his present possessions, in confidence of God's provision ; he readily forsook his Kindred and his Father's House, thereby approving himself the friend of God, under whose conduct he took his journey, and followed, not knowing whither he should be led, as we read in Gen. 12.

This was such a signal instance of his resignation to the Divine Will in an intire dependance upon God, that the Inspired Apostle ranks it amongst the most worthy fruits of a true Faith, saying (Heb. 11. 8.) By faith Abraham when he was called, he went into a place which he should after receive for an inheritance, obey'd ; and he went out, not knowing whither he went. That is, he believed God, that he would be as good as his word, and in consequence of such belief, was not disobedient to the heavenly Voice ; but did as he was bid den, and repaired to the place appointed, tho' he had no knowledge of it, no Kindred or Acquaintance in it.

After he had long dwelt, or rather sojourn'd here in the Land of Promise as in a strange Country, the word of the Lord came unto him in a vision, saying, (Gen. 15. 1.) Fear not, Abraham : I am thy shield, and thy exceeding great reward ; which is

as if he should have said, Let nothing daunt or discourage thee, forasmuch as I will still stand by thee, I will never leave thee nor forsake thee; but will surely defend thee, and always plentifully provide for thee. *Abraham* it seems had already more wealth than he well knew what to do with, having no Son to inherit it: So that a Child was the only Blessing that he wanted; and therefore he takes this occasion (not out of any diffidence, but from a longing desire to see the accomplishment) I say, he takes this occasion with humble confidence to put God in mind of a former Promise thitherto expected by his Servant, even that of giving him a Son: Whereupon this Ancient promise was graciously renewed; and notwithstanding *Abraham* was now grown old, and his Wife both barren, and also past the Age of Child-bearing; yet, being not weak in Faith, he consider'd not his own Body now dead, when he was about an Hundred years old, neither the deadness of *Sarah's* Womb; but, knowing him to be faithful that promised, and able also to perform it, he believed God, and it was imputed [or accounted] unto him for righteousness.

Not that we are to look upon this single act to be in it self the sole ground of *Abraham's* justification; for unless he had justified this his professed Faith by a suitable action in time of trial, we have

have no reason to think he would have been justified by himself. Had he refused to obey the Special Command of God, requiring him to *Sacrifice his Son, his only Son Isaac*; his bare believing the Promise could never have been imputed to him for righteousness.

There was no need that God (to whom all things future are present, and so may well be called by him as tho' they were) should wait the issue and event; and therefore he foreseeing certainly at the time when *Abraham* believed the Promise concerning receiving a Son, that he would readily resign him up, or frankly surrender him back by making an Oblation of him whenever he should call for him; I say, this being as perfectly known unto God then, as at any time afterwards, he might very well make the imputation beforehand.

And now that God had really an Eye to this very thing in imputing righteousness unto *Abraham*, is very evident from the words immediately foregoing and following my Text: So that we have an infallible Interpretation to warrant the Application; for in the Two Verses next before the Text, we read expressly that *Abraham* our Father was justified by *Works*, and that particularly when he had offered his Son *Isaac* upon the Altar, whereby his Faith was made perfect. Whence

But be it remembered that the

the Apostle makes this Inference or Conclusion :
*And the Scripture was fulfilled, which saith, Abraham
 believed God, and it was imputed to him for righteous-
 ness. How was the Scripture fulfilled? how did
 it receive its completion? By ~~the~~ bare believing
 the Promise? No; but by his Expression of Obe-
 dience to God's Command, in being ready to
 offer up his only Son,*

*The Design of St. James is to prove, That
 Christians are justified by Works, and not by Faith
 only: For which purpose he alledges the Exam-
 ple of Abraham, the Father of the Faithful, af-
 firming that he was therefore justified because he
 obey'd: Ye see then (says the Apostle just after the
 passage cited in my Text) how that by Works a man
 is justified, and not by Faith only: Which is as much
 as to say, 'Tis apparent from the forementioned
 Example, that Obedience to God's Commands,
 as well as Belief of his Promises, must concur
 to the making any person accepted or approved
 of God.*

*So that either the Apostle did not rightly un-
 derstand the Saying of Moses; Either he mistook
 the meaning, and misapplied it (which no good
 Christian can say), or else it must be taken as
 you have heard it now explained; namely, in
 conjunction with that after Act which God saw
 would be performed in its season, in the pro-
 per time appointed for it.*

But

But because it may be objected, That St. Paul seems to have been of another mind, and in his Relation of it to put a different, or rather a plain contrary construction upon it; 'tis necessary I should attempt a clear solution of this difficulty, by showing their real Concord, notwithstanding this appearing contradiction. The Apostle of the Uncircumcision having declared in Rom. 2. 13. That a man is justified by faith without the deeds of the Law; he proceeds in the Fourth Chapter to illustrate this point at large; where at the 3d v. he cites the same passage that St. James does here in my Text, and thence argues against the boasted righteousness of the Jews, in observing the Mosaic Law; especially the discriminating parts of it, which they were wont to press as necessary to Justification, and shews that as Abraham was justified without them, so shall his Seed be after him. But in all this there is nothing inconsistent with St. James's assertion; for St. Paul does not exclude Works, or suppose that Abraham's Faith was not approved by them. But he only rejects those illegal deeds, which the Jews observed and cried up for righteousness; such as Circumcision, Sacrifices; the Mosaic differences of clean and unclean Meats; as also their setting up a meer human Righteousness, in consisting in outward Acts, and the like. These

8 Abraham's Faith stated and applied.

he knew would never commend any man to God; these therefore he condemns, as superseded or set aside by the Gospel: And that these *are* what he means by Works, is evident from his declaring to those who laid so much stress upon them as to trust wholly to them, *that Abraham's righteousness was imputed when uncircumcised*; and consequently could not be on the account of any such Works as were before specified: But rather such as he would have Christians, or all that believe in God, charged carefully to maintain, *Ti. 3. 8.*

The Law of *Moses* being the Law of their Commonwealth, whose breaches were triable in their own Courts, the manner of the *Jews* was to esteem themselves righteous in the Eye of their Law, as the World does in case of other Political and State Laws, when they are not liable to be brought in trouble, or indicted upon them before any of their own Tribunals: Hereupon measuring themselves only by external Acts (which alone are cognizable in human Courts) the orderly Livers among them made no more scruple of asserting their Righteousness in the Eye of their Law, than any good Subjects do in pleading their innocence as to the Laws of their respective Countries. As we find *St. Paul* himself did in setting off his *Jewish* Confidences; saying, *That touching the righteousness which is in the*

Law

Law he was blameless; that is, had done nothing that could be alledg'd against him before any of their Tribunals, Phil. 3. 6.

So that upon the whole matter, when St. Paul affirms that *Abraham* was justified by *Faith*, and not by *Works*, without all peradventure he means such a lively Faith as did constantly demonstrate its sincerity by suitable affections and actions; a Faith working by love, and so made acceptable to God through Christ the Promised Seed, even without performing perfect unfinning Obedience, and without Conforming to the Rites of the *Mosaick* Precepts: Which are the Two things that St. Paul certainly means by *Works*, whereever he explodes them, or sets up Faith in opposition to them, and particularly in the instance before us.

Agreeably hereunto, it is observable, That when the same Apostle speaks of *Abraham's* Faith in another Epistle, where he makes it his business to magnify and extol it exceedingly (and so cannot be thought to have omitted what was most praise-worthy,) he takes no notice of his believing the *Promise*, but makes mention only of his obeying the *Command*; as may be seen in *Heb. 11. 17, 18*: By Faith [saith he] *Abraham*, when he was tried offer'd up *Isaac*: and he that had received the promises, offer'd up his only begotten Son: Of whom

whom it was said, That in Isaac shall thy seed be called.
 The Story is related more fully in Gen. 22:
 and the Substance of it is this. It seems some
 time after the Promise to Abraham was fulfilled,
 in that Sarah his Wife conceived and brought
 forth a Son, it pleased God (as he had purposed
 of old) to make a further trial of his Faith, such
 as might deserve to be a standing Monument
 throughout all Ages to the end of the World.
 God said unto him, (v. 1.) Take now thy Son, thine
 only Son Isaac whom thou lovest, and get thee into the
 land of Moriah, and offer him there for a burnt-offer-
 ing upon one of the mountains which I will tell thee of.
 Abraham did not more easily believe the strange
 Promise, than he readily obey'd this hard Com-
 mand; for, instead of murmuring (like those of
 whom we read of in Mic. 6:7) and saying, Shall I
 give my first-born for my transgression? the fruit of
 my Body for the sin of my Soul? Instead of halting
 between Two Opinions, or expostulating;
 doubting, and disputing whether he should not
 destroy the Promise; by obeying a Command which
 seemingly put him upon cutting off the hopes
 of a numerous Posterity with his own hand. Be-
 hold! he presently prepared to set forth upon
 this unwelcome Expedition, with the same for-
 wardness as he had done formerly when he
 quitted the Land of his Nativity, upon the pro-
 spect

spect which his Faith in God gave him of that Inheritance which he now enjoy'd, together with the Heir of Promise. For we read (v. 3.) That *Abraham* rose up early in the Morning, and Saddled his Ass, and took Two of his Young Men with him, and *Isaac* his Son : Moreover he clave the Wood for the Burnt-Offering ; and when they drew nigh unto the place of which God had told him, he laid the Burthen of Wood upon *Isaac* his Son, and laid him on the Altar upon the Wood ; and having so done, he stretch'd forth his Hand, and took the Knife to Slay his Son. But the Angel of the Covenant interpos'd with a Counter-Injunction, and so stop't the Execution ; declaring that God was so well satisfied with his real Purpose, and holy Resolution, as to accept the Will for the Deed. For tho' *Isaac* was not actually offer'd or Slain by his Father ; yet since it was verily intended by him, who had done so much towards it as to make all things ready for it ; who had gone so far in it, as to come to the very last act of it, *Abraham* received this Testimony from Heaven, (v. 12. of the forecited Chap.) Now I know that thou fearest God ; seeing thou hast not withheld thy Son, thine only Son from me : Which may be Paraphrastically expressed thus ; Thou hast given abundant proof of thy pious impartial regard to the Commands

of

of God, and so may't fairly be discharged from the Obligation of proceeding any further in the prosecution of this particular Order.

We are not to imagine, That *Abraham* was acted by any such *Enthusiastick* Principle as that which influenced those who made their Children pass through the Fire to *Molech*, offering their Sons and their Daughters unto Devils; He could have no other Motive or Inducement (in a Country where this piece of cruelty was never practised) save only his heart's desire to please God, by declining no instance of Obedience, but endeavouring to do all that he should say, of what kind soever.

And here I cannot but observe to you, the several remarkable Circumstances which occur in this matter, and do so mightily heighten or enhaunce the Worth and Excellency of that admirable Faith which *Abraham* shewed in performing such a singular instance of Obedience; and in which you may see how far a true lively Faith in God will carry a good man. For here was a Command to do that with which the loss of Money, or indeed of Life it self in a good Cause is not to be compared; nay, that from which Nature most abhorr'd, and Carnal Reason would have dissuaded; namely, That a man very Rich and in great Authority, who
earnestly

earnestly desired an Heir, which was born to him, when (by the course of Nature) he could have no hopes of one; that such a man should so overcome his natural Affection to him (which must needs be exceeding great) as to forego all the mighty Expectations he had from him, and consent, after a journey of *Three* days, to Slay this Son with his own hands. Surely this was one of the greatest things this ever more man did; if he had done it instantly; or in the Moment that he receiv'd the Command, it might have been interpreted the sudden, precipitant, inconsiderate Act of one terrified with a Dream, or scared with a Vision. But to do it *Twenty* days after the Command was given by Him who has undoubted, an uncontrollable Dispensing Power; and consequently a right to suspend the Sixth of any other Commandment at pleasure; *I say* to do it upon such mature deliberation, is an evident proof, or clear demonstration of his reserved Obedience; and that too proceeding from a principle of pure love to God. For he did not make haste to Slay his Son out of any fright he was in lest God should have slain him; or strip him of his Estate if he had disobeyed. But took time to consider of it, that he might shew to all men what we ought to do in Obedience to God, even

where there is no fear of Temporal Punishment, nor hope of Worldly Rewards; for we plain be Sacrific'd his dearest Comfort, his greatest delight on Earth, to the Will of his Father in Heaven.

Thus having given you an ample account of our Father Abraham's Faith which was imputed to him for righteousness, and shewn you that the Two Apostles notwithstanding their seeming Difference, are at a perfect Agreement, it is now high time that I enquire into this, and let you see what is required in it, in order to a Christian's being justified by it, which was the Subject of my Second General Sermon.

First, Faith being in itself one part of the condition of our Happiness, and also instrumental to work the rest, it is not less than necessary to be thoroughly informed what it is, and so understand well where it consists. For though it is above 1600 years since it was first preach'd, it is still needful to be insist'd and explain'd, especially in an Age when so many who are such loose lives, as to have little or no fear of God before their Eyes, would pass for True Believers, barely because they retain so much of the Form of Godliness, as to stand up as the Creed and with their Lips profess to believe every Article, saying Amen to the whole; whereas if this be all, if no more were required, to constitute

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a right Faith, than thus to believe in God the Father, Son, and Holy Ghost; as the Maker, Redeemer and Sanctifier of Mankind, the most disquieted Person; one that is abominable, disobedient, and in every good work reprobate, might look to be justified.

But he case is otherwise; every Article is to be made practical, and the Faith that justifies must influence our lives. As there is no coming to God without believing that he is, so no Faith can bring us to him, or give us hopes of receiving the promised Reward from him, but what is fruitful in good Works; for without holiness no man shall see the Lord; without Holiness no man's Faith shall be imputed to him for righteousness. We read indeed, *That the just shall live by faith*: But still this Faith must be justified by such actions as are most proper and agreeable to it.

Faith or Belief in general, is nothing else but an assent to something credible upon the Testimony or Declaration of another: And the Christian Faith, is our believing the Gospel and all things therein contained concerning God, our Selves, or a Future State in another World, upon Christ's Authority, whom we acknowledge to be the great Author and Finisher of our Faith. But before this can render us acceptable in God's sight, or be available unto

Righteousness, it must deeply impress us, or suitably affect us, by nothing not of such godly purposes and practices, as may justly be expected from persons under such political situations. This might easily be evinced by an Induction of particulars, but for the time will not permit me to enlarge. I shall content myself to one or two Generals.

God who at sundry times, and in divers manners spake in time past unto the Fathers, [as by Visions, by Voices from Heaven, by the coming of his Spirit upon the Prophets, and the like.] hath [since that] spoken unto us [more fully] by his Son: Who came down from Heaven to reveal his Father's Will, so far as we are concerned to know it: And this Revelation is Recorded in the Gospel, to remain as a standing direction for us, in full force, of the same Authority with us, as if we now heard God speaking with a loud Voice out of the Clouds to us.

In the Gospel we have exceeding rich and precious Promises of an ample Remission. We are assured of an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven as a Recompence of Reward for the Righteous, for all that shall live godly in Christ Jesus, passing the time of their sojourning here in fear, such fear as is productive and positive.

of filthiness, by cleansing us from all filthiness
of flesh and spirit. *Now if we believe this as firmly as Abraham*
did, that which was but a Type of Aba, it will
certainly incline us to do all he did, who knew
no more of Canaan than we do of Heaven; I
say, if we be as verily persuaded of what we
read, as he was of what he heard, we cannot chuse
but express the same care and forwardness to ob-
serve what is written, as he did to comply with
what was spoken, as necessary to get into it, or
to be duly qualified for the fruition of it. That
is to say, We shall be effectually disposed to
live like Strangers and Pilgrims upon Earth,
behaving our selves as it becomes those who
profess that *they have no continuing City here, but*
are seeking one to come, and that with such assi-
duous diligence as is proper to secure it, and *as*
Abraham's stedfastly believing the Promise,
put him upon following the Commandment of
God and so he came to be intred in the Inheri-
tance. In like manner our believing the Promise,
which Christ has made us of entering into the
Kingdom of Heaven, must prompt us to obey
the Precept which he has given us condecing to
it, before we can be admitted to sit down with
Abraham in it. Yea, the very hardest of them
(should we be called to it), even that of forsa-
king

Abraham's Faith (Facts and Application)

king All that follow him, or for adhering to him, whether houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands. All must be left for Christ's sake, if we mean to inherit Everlasting Life, Mat. 19. 19. That is, We must abandon our Possessions and nearest Relations, when they can be no longer enjoyed with a good Conscience; we must chuse rather to part with them, than to depart from any Article of Faith, any Essential Point of Christian Doctrine, as an irrefragable proof or sure token of our loving, fearing, and trusting in God above all things. And that this is not a Precept of Perfection, but of necessary Obligation, our Saviour himself has clearly determined, or positively declared, saying, (Luk. 14. 26.) If any man come to me, and hate not his father and mother, wife and children, brethren and sisters, yea, and his own life also, he cannot be my disciple. Which is as if he should have spoken thus, In case any man that is lifted under my Banner, be not so disengaged from the Affairs of this World, as to prefer me and my service before all secular Interests whatsoever, he is not meet to be partaker of the Inheritance with the Saints in Light here, or Glory hereafter. If this seem very difficult, or be thought
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above

above our ability, let us remember, That all things are possible to him that believeth, and nothing is too hard for a Faith which looks at the things which are not seen and are Eternal. You have heard of the Faith of Abraham, or his believing God, and how that in Virtue of that belief, at God's Command he left his Country, his Kindred, and his Father's House, Travelling (though he knew neither the place nor the way to it) in search of that Seat which God had chosen for him. Wherefore since we know that when our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the Heavens, methinks we should never sample the utmost pain, nor decline any hardships in striving for it, it being more easy to overcome than to overlook the greatest difficulties that can occur in the passage, from the waiting, the ravishing transporting Prospect of that provision which Christ has made for us in his Father's House, where there are so many Mansions, and those too such as will continue for ever.

2. To dissipate our fears, and to fix our hopes in the most perilous Times: We read expressly, That the Church is founded on a Rock, and are assured by the All powerful Head

Head of it. That the Gates of Hell shall never prevail against it. Now if we hold fast the profession of our Faith without wavering, tho black clouds and thick darkness should be round about her, though the Heathen should rage, or the Kings of the Earth take counsel together, and with one consent be Confederate against her to destroy her, it will not so fill us with such fear as to drive us to Despair, but we shall still rest satisfied with God's promise of Protection, being confident that they must needs imagine a vain thing in consulting to make havock, where Salvation is appointed for Walls and Bulwarks.

This Faith will so perfectly cast out all fear, even in the midst of imminent dangers from the most furious attacks, as to enable us to lay within our selves, *God is in the midst of her, therefore shall she not be removed, God shall help her and that right early.* Had the Church no Nursing Father, none other to Fight for her but only God, Surely her Sons could have no reason to fear the power of any Adversaries: for since He and He alone, can Govern the unruly Wills and Affections of sinful Men, since he has full Power instantly to make the Church's Enemies to be at Peace with her, or else to put them down that rise up against her, did we but unfeignedly

feignedly believe this, we should not be so prone to crucify our selves with the fear of being hurt by any Persecutions through those Evils which the Malice of Men or Devils may at any time devise: Or put the case they should be permitted to ride over our Heads a while, and lay trouble upon our Loins, yet if we believe verily that he who Orders all Events, and brings good out of Evil, will cause the very worst to work together for the good of his People, a lively Faith will dispose us to pass our time in rest and quietness, as also in all our troubles and adversities whensoever they oppress us, to put our whole trust and confidence in God's Mercy, abiding patiently upon him till he turn again and refresh us, as he did David and his Chosen Generation, after he had shewed them great troubles. Whatever come upon us, this Faith will keep us steadfast and unmoveable, make us always abound in the work of the Lord, nor shall we behave our selves frowardly in his Covenant. Our heart will not be turned back, neither will our steps go out of his way; no, not when he has smitten us in the place of Dragons, and cover'd us with the shadow of death; as the Royal Prophet speaks in Psalm 44, 18, 19.

So that should the sword be unsheathed with
a seeming Commission to pass through the
Land, as in Ezekiel. Since He that stayed
Abraham's hand when the knife was at Ishmael's
Throat, can with the same ease put a stop to
the progress of the destroying Angel in a mo-
ment; every one that has, indeed, *Abraham* for
his Father, will say with *blissful Job*, *Thy rebuke*
me, yet will I not put myself in his way in the pos-
sible Language, *I will not as doing my confidence, which*
hath great recompense of reward; But will still com-
mit the keeping of my soul to him in all things, as
unto a faithful Creator. *For he will be true to his word*

If then any be apt to torment themselves be-
fore the time, by formidable apprehensions of
threatning Evils, they would do well to con-
sider the passage of our Saviour in *Mat. 8. 23*;
where we read, that *While Christ was in a ship*
at Sea with his Disciples, there arose a great
Tempest, which filled the Disciples with so
much dread, as to make them conclude they
must needs be presently swallowed up of the
deep; whereupon they ran hastily to their
Lord as he lay asleep, and awoke him, by crying
out, Lord save us, we perish. And he said unto them,
Why are ye fearful? O ye of little faith! When he
arose and rebuked the winds and the sea, and there
was a great calm.

Now since Christ (who is gone up on High and there invested with Power to save unto the utmost all that call upon him) has promised, saying, *Lo, I am with you always, even to the end of the world*: if we have Faith to believe it, nothing can be wanting to make us live quiet from fear of Evil, even though the Earth be moved, and though the Hills be carried into the midst of the Sea; though the Waters thereof rage and swell, and though the Mountains shake at the tempest of the same; for the Rivers of the flood thereof shall make glad the City of God, the holy place of the Tabernacle of the most High. If the Kingdoms be moved, Christ who is very high exalted, doth defend his Church, as it were, with a Shield.

Thus have I done my true endeavour to make you thoroughly sensible what kind of Faith is expected from you; shewing plainly, how that it consists not only in believing that there is a God, and that his Son Jesus Christ was made manifest in the flesh; for thus far the Devils themselves went, who confessed, saying, *We know thee, who thou art, even the Holy one of God*. But a right Faith consists in so firmly and unfeignedly believing the whole Will of God Revealed in the Scripture, as to act in all things according to it, and that with so much readiness, as never

Proposed and applied.

...the Commandments; upon any
...specious pretext; never presuming to
...Duty upon the pretence of
...the plea of Providence, but (by
...of Abraham) still to do the thing
...Commands; and leave the issue and
...to Him; nothing doubting, but that if in
...ways we acknowledge Him by ruling our
...after his Word, he will surely bring it to
...effecting what is best; for the right hand
...the Lord has the pre-eminence, and does
...places whatever he pleases.

To Conclude then, Let us not Believe in
...neither in Tongue, but in Deed and
...Truth, Obeying from the Heart the Form of
...Doctrine delivered to the Saints; and walking
...the steps of our Father Abraham; so shall we
...a Blessing from the Lord, and Righte-
...ness from the God of our Salvation, even
...the Lord Jesus Christ:

To whom with the Father, and the Holy Ghost,
...be Glory and Honour, Thanksgiving and Power,
...now and for ever. Amen.

F. N. S.

Errors of the Press to be Corrected thus:

Page 5. l. 2. dele 7. and l. 19. for *has* read *had*. p. 6. l. 5. for *the*
2. *his*. p. 7. l. ult. del. in. p. 9. l. 18. r. *Agreeable*. p. 10. l. 16. or 17. del. of.

